

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 12.

NEW-HAVEN, AUGUST 21, 1819.

Vol. IV.

LONDON MISSIONARY SOCIETY.

MEETING FOR BUSINESS.

Queen Street Chapel.

The places in which the Annual Meetings for the despatch of the business of the Society had formerly been held, having proved insufficient for the accommodation of the members and friends of the Society, who seem to have increased in number year after year, the Directors applied to the Trustees of this very spacious and elegant place of worship, occupied by the Wesleyan Methodists, requesting the loan of it for the use of the Society on this occasion; those gentlemen with the utmost readiness and kindness consented; and the meeting was held with a degree of comfort and convenience never before experienced.

The Treasurer stated that there had been an increase of contributions during the past year, amounting to £1154. 9s. 4d. which was highly gratifying, as it showed that the friends of the institution had, in some degree, risen above those circumstances, which, in some preceeding years, tended to depress the spirit of exertion; it showed also their disposition to keep pace in their efforts with the increasing demands on our funds.

He next observed that the expenditure of the past year had exceeded that of the former, by the serious sum of £5,366. 1s. 3d.

Dr. BOGUE then addressed the assembly to the following effect:—"Is there one in this assembly who has not heard with delight the Report that has now been read? This is the twenty-fourth Report that has been made of our proceedings; and it is pleasing to think that every year it becomes more and more interesting: I imagine it will be acknowledged that that of the

present year is the most interesting that has been read.

Our Missionaries have been, according to the Report, spreading the Gospel, shall I say, among three classes of men in Society. Some of our brethren have employed their labours among men of the rudest state. The Apostle Paul speaks of Barbarians, but his Barbarians were civilized men in comparison of the natives of South Africa, and of the South Sea Islands. But in those rudest parts of the world, among the most uncivilized portion of human nature, who but with delight must consider the amazing progress of Christianity? How astonishing, and beyond the expectation of any one, that there should be found among those idolaters a disposition to quit their ancient idolatry and to receive the Gospel. Near a hundred places of worship have been built at Otaheite and Eimeo, and worship has been regularly established in them on the Lord's Day: the Scriptures are read and prayer is offered up to God: where there are missionaries, the Gospel is preached; meetings for religious conversation are held; and family prayer is a common practice. Does this reprove the head of any family here present? Surely the person must blush for shame to think there is no prayer to God in my family, when these rude idolaters in the South Seas have the worship of God established in theirs!

In South Africa, the progress of religion has been different; there has been a different mode of introduction. Fewer there have embraced Christianity; but such as have embraced it, have been, I conceive, of a more decided character with regard to personal religion.

Others of our missionaries are labouring among, what I may call, a

creasing the number of mechanics, particularly of blacksmiths. Brother Hicks hopes their friends, who are doing so much for them by sending religious teachers, will be made acquainted with their want of mechanics, and send them help of this kind also.*

17. Brother Burick went down to brother Hicks's to fulfil the appointment for preaching there to-morrow. While there, the beast on which he rode, one of our most valuable horses, died.

* The Board have been duly aware, that the establishment of good mechanics in the Indian tribes is of the greatest importance to the success of the cause of Christianity and civilization. The Committee have recently accepted the offer of a man, who is to take the superintendence of the agricultural department at Brainerd, and, at the same time, to promote several mechanical employments. He and his family, with assistants, will commence their journey from New Jersey, with the permission of Providence, in September next. From the labours of this energetic and pious superintendent, the Committee have great hopes.

It is proper to say, that a man may be a useful and respectable mechanic in an old country, without the qualifications requisite to the successful prosecution of his business among a heathen people. Much more than ordinary attainments are necessary to enable a person to discharge the duties of an assistant missionary. A mechanic, who shall aid in the civilization of our Indian brethren, ought to possess unquestioned piety, active benevolence, a sound mind, a sober judgment, unconquerable love of labour, a habit of economy, contentment with plain food, plain clothes, and a humble mode of life, a total renunciation of separate property, and of all hope of property or cessation from labour in this world, a disposition to bear with the infirmities of others, to yield kindly in points not essential, and to pursue firmly, though coolly, the great interests of the establishment, unceasing watchfulness and activity, and unshaken resolution and perseverance. As the man, who possesses these high qualifications, will not be the most forward to suppose that he possesses them, other friends of the good cause, who are competent judges in such a case, should fix their eyes and hearts upon the proper persons to be selected for such an enterprise. The farmers and mechanics, who are sent among the Indians, should be among the first which our country produces, in point of health, zeal, energy, skill, diligence, economy, and courage, and of moral and religious excellence generally.

19. From brother Hicks's brother B. went to Spring-place, to visit our dear friends there, and to attend to certain proposals for a school at *Yoo ki lo-gee*. Learning that a Cherokee in that settlement was expected soon to join the church at Spring-place, he thought the United Brethren might wish to establish a school there. This he mentioned to father Gambold, and concluded to wait till the arrival of the United Brethren, who are expected soon to the assistance of father Gambold, before making any preparations for a school at *Yoo-ki lo-gee*.

22. In a meeting of the brethren for business, resolved, that we receive no scholar dismissed from a school of the United Brethren for improper conduct, unless by a written request from the directors of that school; and that this resolution be made known to the chiefs at the next council.

Sabbath, 25. The Rev. Messrs. Saunders and Madderwall, missionaries from the General Assembly, and Mr. Scott, a lay brother from Georgia, called this morning, and kept Sabbath with us. Mr. Saunders preached in the morning, Mr. Madderwall lectured in the evening. We have occasion to thank the Lord for the edifying discourses of these brethren, and for their refreshing company and conversation. We trust the scene will be gratefully remembered in eternity.

26. Our visiting brethren, being in haste to pursue their journey, left us early this morning, leaving many tokens of their brotherly love and warm attachment to the cause of missions. May the Lord make them the instruments of much good wherever they may be, as they have been here, and give us grateful hearts for this, and the many other like precious seasons of communion and fellowship with his servants, which he is granting us in this wilderness.

May 4. Got up the last of our grain from the boat. In consequence of the unsteady state of the creek, it being sometimes too high, and soon too low,

and the expense of keeping one man so long taking care of the boat, it has cost more to bring up this grain than was at first expected.

7. The Cherokee woman, mentioned in our journal of Dec. 12th, as somewhat affected under preaching at the house of Catherine Brown's father, came to us, from a distance of 120 miles, to hear, as she says, more about the Saviour. It appears, that soon after her first impressions, she sent for Catherine to read and explain the Bible to her, and to pray with her; and before Catherine came away she told her she intended to come hither for further instruction, as soon as she could.

May 11. By appointment of the brethren, father Hoyt attended the national talk and Council. This talk was for the purpose of making known to the people what the delegates had done at Washington, &c. The success of this delegation has raised the hopes of the nation. They feel, more than ever, anxious to make improvement; and are convinced that the instruction of their children is very important for this end. The missionary is received, and treated, as an old tried friend.

Dr. Worcester's parting address to the Delegates when at Washington was read in open council, and interpreted as read. All appeared much pleased with the address. As the way of their improvement was pointed out, and the blessings that would follow described, all seemed to say, "we will follow this advice, and shall experience this good." They want mechanics and schoolmasters, and wish to have them come from one of the two societies, which have already begun to help them; as they say, they are acquainted with these, and can trust the men whom they will send.

Application was made for local schools in several places; but, as we can establish but one at present, it was thought best that this should be somewhere in Etowee district, and that some of us should go and select the place.

12. On receiving a letter from the Rev. D. A. Sherman, father Hoyt went to Knoxville without delay, to attend to some business, which was advised by the brethren at a special meeting.

20. Father Hoyt returned from Knoxville. On his return he visited the agent, Colonel Meigs, whom he found more than ever engaged for the instruction of the natives.

The agent had received instructions to pay the balance of one account for expense in building, so far as it had been rendered; and he did not doubt that other accounts for necessary expense in building, either in addition to the present establishment, or for a local school, would be allowed when presented; but, did not think his instructions authorized him to put up more buildings, without first consulting the Secretary of War. He advised, however, that if, on visiting the people in Etowee, we should think it best to commence building immediately for a school there, that we proceed without delay, stating to him our reasons for so doing. These reasons he would transmit to the Secretary, with the expectation that he should be directed to pay the expense.

27. The President, accompanied by Gen. Gaines and lady, stopped to visit the school. We had expected the President would call, as he passed, but supposed we should hear of his approach, in time to make a little preparation, and to meet and escort him in; but so silent was his approach, that we had no information of his having left Georgia, till he was announced as at the door. In thus taking us by surprise he had an opportunity of seeing us in our every day dress, and observing how the concerns of the family and school were managed when we were alone; and perhaps it was best, on the whole, that he should have this view of us. If we had endeavoured to appear a little better than usual, we might only have made it worse.

He looked at the buildings and farms, visited the school, and asked questions in the most unaffected and familiar

manner, and was pleased to express his approbation of the plan of instruction, particularly as the children were taken into the family, taught to work, &c. He thought this the best, and perhaps the only, way to civilize and christianize the Indians, and assured us he was well pleased with the conduct and improvement of the children.

We had just put up, and were about finishing, a log cabin for the use of the girls. He said that such buildings were not good enough, and advised that we put another kind of building in the place of this;—that we make it a good two story house, with brick or stone chimney, glass windows, &c. and that it be done at the public expense. He also observed, that after this was done, it might perhaps be thought best to build another of the same description for the boys, but we could do this first. Giving us a letter directed to the Agent, he observed, "I have written to him to pay the balance of your account, for what you have expended on these buildings, and also to defray the expense of the house you are now about to build. Make a good house, having due regard to economy."

28. The President left us this morning after breakfast. Before his departure, he in the kindest manner, requested father Hoyt to write to him unofficially, from time to time, and give him a free and particular statement of the concerns of the mission and of our wants.

We feel ourselves under great obligations of gratitude to the Supreme Giver of all good, and to the Chief Magistrate of our nation, for this friendly visit.

27. The Rev. Erastus Root with his wife, on a missionary tour from Georgia through the western states, called on us. Brother Butrick went to fulfil the appointment at Brother Hicks's.

Sabbath, 30. Brother Root preached. Brother Butrick returned at evening. He found a good number of Cherokees assembled, and they were attentive to the word.

31. Father Hoyt and brother Hall

set out for Etowee, to make arrangements for a local school.

June 1. Brother and sister Root left us. We feel ourselves under great obligations of gratitude to our blessed Lord for sending this dear brother and sister to visit us. We have been refreshed by their company.

Brother Butrick received a heavy fall from a building which he was helping to raise. No bones were broken, and he did not sustain so great an injury as was at first apprehended. He is confined to the house, and probably will be for several days, if not weeks.

7. The Rev. Messrs. Job P. Vinal, and Epaphras Chapman, licentiate on an exploring mission under the direction of the United Foreign Mission Society, called on us. They are instructed to perform an exploring tour among the Indians on the western side of the Mississippi, chiefly between the Racoon and Red rivers, with a view to ascertain whether a mission can be introduced among them, and to select the most suitable spot for commencing the operations. They are restricted to no tribe, and are expected to bring back information which will govern the ultimate decision of the Society respecting the spot where to begin, but are to bear in mind that the Society have their eye particularly on the Cherokees upon the Arkansaw, and have voted to attempt a mission there.

8. Mr. Isaac Fisk and Dr. William W. Pride, on their way to join the brethren at Elliot, arrived in good health.

Father Hoyt and brother Hall returned. An ample field for operation appears to be opened in that section of the nation. They determined on the place for a local school, and made arrangements for erecting the necessary buildings. They gave short notice of preaching on the Sabbath, near the place where the buildings are to be erected. About 80 persons assembled and gave good attention. This place is about 65 miles south east from Brainerd, near the waggon road that leads to Georgia. Spring-place will

afford a half-way house between Brainerd and the new school.

Sabbath, 13. Brother Vinal preached. Our aged Cherokee sister, Ann McDonald, having given satisfactory evidence of her knowledge to discern the Lord's body, and of her faith to feed upon him, was admitted to full communion. The sacrament of the Lord's supper was then administered to 23 communicants, all members of this Church, except the few visiting brethren.— Brother Chapman lectured at evening. We have great cause to bless our God and Saviour for this precious season.

In regular church meeting two of our scholars, viz. Mary Burns, aged about 16, and Nancy Melton, aged about 15, offered themselves, and were examined and received as candidates for baptism.

17. Our dear brethren, Vinal and Chapman, left us to pursue their long journey to the west. Our communion has been sweet and parting painful. May the God of Israel go with them, and make their way prosperous.

ARD HOYT, MOODY HALL
D. S. BUTRICK, WM. CHAMBERLAIN.

A new era appears to be dawning on the long neglected and much abused aborigines of this country. We augur much good from the late tour of the President of the United States through a populous portion of the Indian country. The affectionate solicitude he manifested during his visit to the School at Brainerd, and the paternal hand of government which he has extended for their support, have done honour to our country and to his own heart, and must give more real pleasure to the Philanthropist than all the bustle and noise that have been made while he was passing through the country.

It is also stated in the preceding Journal, that the following address which was delivered by Dr. Worcester to the Cherokee Delegates when at Washington has been explained in a general council, and met the approbation of the nation. It will be read with feeling, and we hope its truths will soon be verified.

ADDRESS TO THE CHEROKEE DELEGATION.

To Charles R. Hicks, and the other Delegates of the Cherokee Nation, now at the city of Washington.

BROTHERS,—I rejoice with you and thank the Great and Good Spirit, for

his kindness to you and your nation. It was a day of darkness. You were in great distress. Your nation was in distress. You feared that you would be compelled to give up your houses, your cornfields, your rivers, plains, and mountains,—all the lands of your fathers; your schools, and your hopes of advancement in knowledge, and in civilized life; and to go back into the wilderness, where you would be strangers, and find none of the things which you love and desire; and where your children would grow up without instruction, and your nation melt away and perish. You come with trembling hearts to make known your grief and your fears to your Father, the President. Your friends at the north, who established a school for you at Brainerd, hearing of your afflictions, were grieved; and I came to this city that I might be near you, and see what might be done for your help. The President has felt like a father, and listened to you with pity: the dark cloud has passed away; the sun shines out, and the day is bright. A good portion of your lands is secured to you. The wicked men, who seek your hurt, are to be kept from troubling you. You are to be allowed to sit quietly around your own fires, and under your own trees, all good things are to be set before you and your children.

Brothers, the Great Spirit is good. He loves his children, the red as well as the white. He has made them all of one blood, and they should love him and one another. He has inclined the heart of your father the President to be kind to you. He has made you glad with this bright day. And we should all give thanks to him, and praise his name.

Brothers, you have thought that white men were your enemies; and certainly too many of them have been your enemies. But not all. Many have long been your friends, and now many more are coming to be your friends. The Missionaries and Teachers, who are instructing you and your children are your friends; the men who sent them to you are your friends;

and the hundreds and thousands of good men and women in all parts of this country, who are giving their money to support the Missionaries and teachers, and the children at the schools among you, are your friends. All good Christians are your friends. They love their red brethren and sisters of the wilderness, and desire to do them good. Every day they think of you, are grieved for your sufferings, —and pray the Great Spirit to remember you in mercy, and to make his face to shine upon you.

Brothers, I rejoice greatly that some of your lands are given for a school fund. This will be a rich treasure to your nation for many generations. You may increase it from time to time by giving other lands.

Brothers, it is the morning of a new and happy day. The Cherokees are to become a civilized people and good Christians. Their country is to become a land of cultivated fields—of good houses—of villages and cities—of schools and churches, and to be beautiful and flourishing like the garden of God. Let them all be inspired with this desire and hope, and seek this elevation and glory, and they will become good and great and happy.

Brothers, the American Board of Commissioners for Foreign Missions sent to you the good men and women who are at Brainerd; and another Benevolent Society sent to you those who are at Spring place. The two Societies are bound together by the bright chain of Christian love; both of them love the Cherokees; they will do what they can to make all white people love the Indians, and seek their welfare. They have sent to you the good missionaries and teachers, and will send you more—not to get away your lands, not to rob you of your cattle, nor to do you any harm; but to teach your children and your people all that is good for them to do. They will be lights in your nation, to guide your feet in the way of peace. They will tell you of the Great and Good Spirit, the God who made the sun and moon and stars, the world and all that is in it. They will

tell you of Jesus Christ, the Son of God, who came down from the bosom of his Father to seek and to save lost mankind. They will tell you of heaven, that bright and happy world, to which all good men of all nations will go when they die, and where they will dwell together in the presence of the Glorious Father of them all, and in perfect love and peace, and neither hunger any more, nor thirst any more forever.

Brothers, you will love the good missionaries and teachers, and your people will love them and hearken to their voice. This will be for your good and the good of your children; and white men and red will become brothers and friends indeed, and hurt each other no more.

Brothers, return to your country in peace, and with gladness of heart, and tell these good tidings to your council and your people, that they also may be glad. And may the Great and Good Spirit keep you in his merciful hand, and bless you and your nation as long as the moon endures.

Brothers farewell.

S. WORCESTER.

Washington City, March 4, 1819.

From the Recorder.

Mr. Isaac Fisk, who was recently sent by the Board for Foreign Missions to the Missionary Establishment at Elliot, spent a few days on his way at Brainerd. The following are extracts of letters, written from the latter place.

"This is as pleasant a place as I could wish for. I should think it as healthy as any part of New-England. Good health is generally enjoyed, which is hardly to be expected in so numerous a family. I find here some of the most lovely Christians in the world. All seem of one heart and one mind."

"In the evening I had the privilege of meeting with the sisters at their prayer-meeting.

Mr. Fisk went into the school, and presented the children with some little books, which the children at Holden, Mass. had sent to them. On his ask-

ing them what he should write back to those dear children, that sent them good books, they immediately brought to him on their slates what they wished him to write. The following are a very few of the specimens:—

"I hope it will not be in vain, that they have sent the books to their little Cherokee sisters, I feel as if I ought to be thankful to God for it. I wish you all to pray for me, you my white sisters. I do not thank you so much as I do my God, for it is he, that put it into your breasts.

LYDIA LOWREY."

"I thank those little girls, that sent books to us, and I will try to pray for them, I give my love to them.

POLLY BLACKBURN."

"My dear friend, it is my wish to tell those little children, that sent those books to us, I hope I shall pray for them long as I live.

DELILAH FIELDS."

"You must tell them, we good children, how we *larning* here, we love to *larn* our good book, and we think very much about the *Saver*, and hope God will give us good knowledge of the *Saver*, I shall *prays* to God, I have taught much about the *Saver*, since I came here, I love all good people, we know all people will die on the world, if we love God, we shall go to the great happiness above.

JOHN ARCH."

"It is not yet five months," Mr. Fisk adds, "since John Arch came; he had heard of the school, and travelled seven days to get here. He is very serious, as many of the rest are."

SENECA INDIANS.

In our last communication from Mr. Hyde, p. 108, he stated that a Council of the Six Nations was to be holden, at which it was expected that great opposition would be made to the introduction of the Christian Religion among them. It has since been stated in several papers, that at this council they had unanimously resolved to reject it. This information, we are happy to find, is incorrect, as will appear by the following statement, which we copy from the Ontario Repository.

In a late Buffalo paper, notice was given, that the remains of the Six Nations of Indians, residing in the

western parts of this state, had resolved, in solemn council, to reject the Christian religion, and to permit none of its teachers to come among them. To the friends of these long oppressed and injured nations, this news was equally unexpected and unwelcome. Many who, from good information, had been led to hope and believe that the time was at hand, when these miserable Indians would exchange their savage customs and pagan rites, for habits of civilization and the pure worship of christianity, were induced to abandon the idea as chimerical. It therefore affords me much satisfaction to be able to state, on the unquestionable authority of Capt. Parrish, the United States' Interpreter to the Six Nations of Indians, and who, by request, attended the late Council at Buffalo, that the information in the paper alluded to above, was incorrect. From Capt. Parrish I have obtained the following facts, with permission from him to give them to the public through your paper.

The late council was held by the Indians to determine whether they would sell their reservations of land in that vicinity; and it was unanimously resolved by them, that they would not. At this meeting, and before entering on that business, the question was discussed, whether they would receive the Christian religion, or adhere to that of their fathers. On this subject the Indians were divided into two parties, and the debate, which lasted four days, was conducted with much warmth and ingenuity. At the head of the christian party, were, Young King, Pollard, Little Billy, and others; and the pagan party, as they were called, were supported by Red Jacket, Little Beard, Capt. Strong, and a few other chiefs of note among them.

On one side it was earnestly contended, that the time had come, when the Indians must lay aside the character of the wild men of the woods, and endeavour to assume the manners, and profit by the arts and improvements, of civilized life; and that, as the surest means of preparing them

for that change, they should accept the charitable offers of the white men, to give them instructors for their children; and should embrace the christian religion, which would teach them how to live in this world, and open to their departing spirits a better country beyond the grave.

On the other side, Red Jacket, the most distinguished orator of the Six Nations, employed all his powers of persuasion to awaken the national pride and honour of the Indians. He recalled to their minds the former glory of these nations, when their name carried terror wherever it was heard; when the Great Spirit was pleased with their conduct and their worship, and smiled on their land. He charged all their sufferings, and the decline of their nation, to their intercourse with the white men, and the adoption of their manners; and declared, that the Great Spirit, offended at their desertion of their fathers' worship, had left them to dwindle into insignificance, and that shortly the name of their nation would be unknown: And he exhorted them not to intermix with the white people, nor to encourage their coming among them—but to continue on the lands which the Great Spirit had given to their forefathers, and to endeavour to revive among themselves, that spirit of independence, which their follies had destroyed.

The delegation from the Tuscarora Indians were earnest in support of the christian party. They urged to the council the advantages of education, industry, and temperance; and that these benefits would result from a willing reception of the christian religion, and from that alone: That the settlement of the country, and the loss of their hunting grounds, no longer left them any hopes of retaining their ancient manners and character, and that they must either retreat to the western woods, or adopt the religion and customs of their white brethren and neighbours.

The debates were conducted with great animation, and with a spirit of

determined perseverance. At length the council broke up, without coming to any conclusion; and, it is believed, without gaining any proselytes to either side.

From this very imperfect sketch of these proceedings it appears that the statement in the Buffalo paper was incorrect. Indeed, we should rather be encouraged by the prospect, that with such powerful advocates among themselves, the cause of truth must prevail. The tide of feeling will soon be changed: these Indians will resign the blanket and the wigwam, for comfortable apparel and decent habitations; and the fine powers with which the God of nature has endowed them, will be directed to nobler pursuits, and more hallowed employments.

I cannot conclude these remarks, without observing, that the greatest obstacle to Indian reformation, is found in the perfidy and dishonesty of their white neighbours. As often as invited to embrace christianity, they have invariably replied, *when we see your religion makes white men more honest, and less disposed to cheat the Indians, we will hear more of it.* Taking it for granted, that all white men are christians, they have experienced enough to close their ears forever against the truths of that religion which, when properly understood, sanctions nothing but benevolence and humanity.

And we see much more to pity than to condemn, in the story of the South American Indian, who, when urged to embrace christianity as the only way to heaven, replied, that if Spaniards were received into that heaven which was described to him, he chose to be excluded from it. E.

From the Recorder.

GOOD NEWS FROM NEW-ORLEANS.

Extract of a letter from the Rev. SYLVESTER LARNED, to a friend in Salem, Mass. dated the 12th of July past.

"The church was dedicated on the 4th of July. It was a most solemn and interesting time. The house was filled and I hope God was, 'in the

midst of His Temple'—We have sold about seventeen to eighteen thousand dollars worth of Pews: more than the most sanguine expected at this season. The sale is still proceeding. On the last Sabbath in this month, I hope to administer the Lord's supper, and baptise the children. The city is perfectly healthy and weather not oppressively warm."

THE INFANT PREACHER,
OR THE STORY OF HENRIETTA SMITH.
(Concluded from page 176.)

Next Lord's day, her elder sister attended public worship. The agitation of Henrietta's mind was very great. She surmised, that her sister had gone to be baptized, while she herself was deprived of that privilege. No assurances to the contrary could give her satisfaction. She was in tears, with little intermission, the whole day. On seeing her sister coming down the hill, as she stood anxiously watching, she sprung from the door, and ran to meet her. "Margaret," said she, sobbing, "do tell me if you have not been baptized to-day." "No, dear," said her sister; "come, wipe your face with my handkerchief, and I will show you what pretty tickets Miss C—— gave me, at the Sabbath School. Next summer, Henrietta, you will be old enough to go with me, and then you shall have such yellow and blue papers. Miss C—— says she will give me a little book in a few days. She told us to-day about Jesus Christ, and said we must be good children and love him."

After passing a night in a Christian family, and witnessing its evening and morning devotions, Henrietta said the next evening, when she began to be sleepy: "Pa, why don't you pray? Other men pray. Mr. N—— prayed last night and this morning. Come, Pa, I will bring you the Bible." She took it down from the shelf, and, with much seriousness and affection, placed it on his knee. She then took her little chair and seated herself by his side. "Come, Ma and Margaret," she said, "if you will lay down your

work, Pa will read and pray. Jane, you must be very still." Poor girl, her hopes were raised again only to be dashed. Her father's heart did not melt now. He cast upon her a forbidding look, and soon feigned himself asleep. Turning to her mother:—"Ma, don't women sometimes pray? I think they do. I believe Mrs. B—— prays. Will not Ma pray if Pa will not?" Rarely did the hour of family worship return, for several days, and even weeks, without reminding Henrietta of the duty, and leading her to repeat her oft denied request. Sometimes, her father came in while the family were seated at table. On such occasions she would often say: "Pa, if you will pray, I will stand up." And not unfrequently would she drop her food, and rise, and fold her arms, and call upon the rest to rise. But she uniformly received the same unfeeling answer, "*Be still.*"

One day a person took tea at her father's, who, in view of table-mercies, asked a blessing and gave thanks. The company having retired, she remarked to her mother with much apparent satisfaction: "Well, Ma, we have had two prayers in our house to-day, and I think we shall have more."

At another time, her school mates, in the intermission, desired her to join them in play, as formerly. "No," said she, "unless we can pray together." "And what shall we pray for," said one of the circle, smiling. Henrietta answered without hesitation, and with much feeling:—"That we may all be baptized, and be good children."

She was sent, one morning, on an errand, to the house where she had witnessed the family prayer. She came home, with "eyes red with weeping." Her mother asked the cause of her grief. "How could I help crying, Ma, when Mr. N—— had prayed this morning before I got there?" "Well, my dear," added her mother, "wipe your tears—you may go earlier next time." Henrietta soon became cheerful.

In one of the winter months, she had a desire to attend the Concert of

Prayer. The twilight had nearly disappeared, when she made the request to go, and the place of worship was about the distance of one hundred rods. "My dear child," said her affectionate mother, "I am desirous to gratify you this evening, but you see it is dark, and I am so unwell that Margaret must stay with me—I fear to have you go so far alone." "Ma," said Henrietta, if sister Margaret will go out and stand at the gate, until I have time to get to uncle K——'s, I shall not be afraid; and then cousin Lucy will be kind enough to go with me. "Her mother assented, and she set off. But her cousin, on whose company she had made dependence, declined the acceptance of her proposal. She then proceeded in the dark alone. The people, on her arrival, were all collected, and the door was shut. The weather was uncomfortably cold. Her bashfulness not allowing her to go in, she stood shivering in the lonely entry, perhaps an hour. At the close of the meeting, some one found her in this situation, and inquired the cause of her standing there in the cold. She made this artless, if not pious reply; "I could hear Deacon S—— pray here."

In respect to the Sabbath, Henrietta is remarkably conscientious. She says it is the *Holy* Sabbath; and, that all who do not keep it holy are very wicked. On the morning of every Sabbath, she repeats, of her own accord, the fourth commandment, and invites every one around her to attend to it. During this day she reads almost incessantly. Her favourite book on the Sabbath, and on other days, is the Bible. Being asked why she preferred this book to any other? she said, "Because it is the word of God, and tells about Jesus Christ." A person, to try the strength of her attachment to the Scriptures, expressed some doubt in regard to their being all true. "If you say so," said Henrietta, "you are very tricked. The Bible is all true, because it is the word of God." Once this astonishing child was much attached to idle story-books: all these she has now laid aside. She seems to

have a high relish for books of a serious character, and spends most of her leisure time in reading them. In company with her playmates, she often speaks of the things of religion. She talks in raptures about the promise which she has of attending public worship and the Sabbath School, the ensuing summer. In no thing is she more remarkable than in the pointed reproof which she deals out to all around her. Her conscience is far more tender than it was formerly: in her general conduct there is a happy alteration. But whether the Spirit of God hath begun a good work in her soul, is known only to Him, who can perfect his own "praise," even out of "the mouths of babes and sucklings."

We left Mrs. Smith in deep distress in view of her sin and danger. By the blessing of God on the daily remarks of her little daughter, her conviction became more and more pungent, until, as we hope, she found the pardon and peace of the Gospel, at the feet of Jesus Christ. A woman in the neighbourhood came to make her a visit, and went away with an arrow of the Almighty in her heart. This woman was instrumental in deepening impressions of solemnity, which previously existed on the mind of her husband. She and her husband are now, in the judgment of Christian charity, walking "hand in hand," not in a "solitary way," like the exiles from Eden; but like pilgrims of Zion, in the peaceful and pleasant paths of Wisdom.

Mr. Smith still exhibits fearful evidence of the reigning power of sin in his heart. He has, however, been lately seen at one or two religious meetings; but he persists in the neglect of family prayer. Henrietta has been so often spurned from his presence, that she no longer urges him to this most reasonable duty. A few days since, she said to her mother; "I have been asking my pa, to pray all winter—he has not prayed once—I think I shall not ask him again."

Reader, pause;—and behold and admire the grace of God. The subject of this narrative was born in a

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Christian land: more than this can scarcely be said of her religious privileges. She was not, like young Samuel, given away to the Lord before her birth. Nor, like Timothy, was she, in early infancy, "dandled on the knee of piety:" nor had she been baptized "in the name of the FATHER, and of the SON, and of the HOLY GHOST." No godly parents had, in this way, bespoke for her the covenant mercies of the God of Abraham. No pious instructions had prepared her to appreciate these mercies. Under such unpromising circumstances, at the age of six years, she is led to seek earnestly the baptism of herself and sisters,—to feel strongly the importance of prayer,—to be tremblingly alive to the sanctity of the Sabbath,—to take a deep interest in the Bible,—to renounce, voluntarily, and entirely, her books of amusement; and to maintain a different appearance, not a few days only, but many months. Is not this "the finger of" that "God," who took Abraham from a land of idolaters, and Moses from the sins and fascinations of the court of Egypt? Do we not again hear the *children* cry, "Hosanna to the Son of David," while their *fathers* reiterate, "crucify him, crucify him?"

No less astonishing is the exhibition of Divine grace, in the case of the mother. Here we behold a woman, "accustomed to do evil," till the sands of three score years and ten had half run out, and so totally careless of her soul, as not to go to the door to see Jesus, when he was passing by. This woman is found of the Father of mercies; not as she brushes the dust from her Bible to learn her duty; not amidst tears of mourning for the delight of her eyes, and the idol of her heart; not in the temple of God, the conference room, or the devout prayer meeting;—no: she is found, sitting at ease in her own dwelling, and in the contemptuous neglect of the ordinary means of salvation. She is found too, through the instrumentality of her little child, whose religious education she had worse than neglected. "O magnify

the Lord with me, and let us exalt his name together." It is only in acts of mercy that God, sometimes, if I may so speak, goes beyond himself. Cases of this extraordinary character are so unfrequent as not to give the slightest encouragement to continuance in sin; and yet, they are sufficiently numerous to preserve "the chief of sinners" from despair. When persecuting Sauls are converted into zealous apostles of Jesus; and when thieves and murderers are taken from the place of execution to Paradise; let piety sing of "the exceeding riches" of Divine grace, but let not licentiousness condemn the *ordinary* way in which sinners are fitted for heaven. With the blessing of God, the words of a child may soften the hardest heart; without that blessing, the manly arguments of Paul, and the fervid eloquence of Apollos, cannot persuade an almost christian, to be one altogether. How important then the use of even the weakest means! To God belongs all the glory of the sinner's salvation.

Dear children, who read the story of little Henrietta, has God given you Christian parents? Do your pa and ma attend meeting? Do they encourage you to go? Do they teach you to pray? Do they pray with you morning and evening? Do they tell you it is wicked to play on the Sabbath? Have they given you to God in baptism? O how thankful ought you to be for such parents! May God bless you on their account. And now let me ask you, my children, if you love to go to meeting, and to read your Bible, and to hear your papas pray? Some children are naughty. They are very different from good Henrietta. When they are at meeting, they move, and laugh, and whisper, and stare, and play the whole time. When the Sabbath returns, these wicked children are sorry. They are unwilling to leave their sports to read the Bible, and learn the catechism. Instead of sitting quietly like little Henrietta, they are very uneasy. They often say, "Pa, isn't it most night?" "Ma, I am tired,—do let me go out." And some-

times these wicked children get away from under the eye of their parents, and begin their play before the end of the Sabbath. I have known such children contrive to be out of the room in time of family prayer. I have seen them leave the table just before their pa gave thanks to the Lord for their hourly mercies. Now my dear children, I hope you are not so wicked. I hope you love to think about God and Jesus Christ.—When you lie down at night, and when you rise up in the morning, I hope you do not neglect to say your prayers. Good people love to pray. How beautiful was the conduct of Henrietta. She loved the Bible, and good books. She was unwilling to go into the orchard on the Sabbath. Again and again she entreated her pa to pray. His neglect of this duty grieved her to the heart. O you cannot tell how much pleasure it would have given her to have a good papa as you have.

But possibly some children will read this story, who have ungodly parents. And what shall I say to such? I will tell them to think about Henrietta.—Have you, my dear children, ever asked your pa and ma to get you baptized? Have you ever asked them to pray with you? I think they will not be angry if you go to them with tears in your eyes, and plead with them, as Henrietta did with her parents. You can begin by reading to them this story. Tell them, that you read in the Testament how some parents brought little children unto Jesus Christ; and he took them in his arms and blessed them. Tell them that you wish to be baptized and be good children, so that you may go, when you die, and live with Christ in heaven.

Christian Mothers, who are “unequally yoked together with unbelievers,” and whose husbands refuse to listen to you on the subject of family religion, can you not hope for some aid in this matter, from your lisping babes? These, if you are careful to instil into their tender minds the sentiments of piety, may yet, by the blessing of Heaven, be more successful in

their petitions than was Henrietta.—Nor would there be, on this subject, as in the case of Herodias, just ground of censure, if they should be “before instructed of their mother.”

A closing remark to those parents who do not observe “the form of godliness:”—Your children, whom you are enticing down the broad way to destruction, are probably more sensible of your impiety than yourselves.—Their silence is no certain proof that they do not notice your neglect of public worship; your profanation of the Sabbath; your prayerless and unholy lives. And can your consciences sleep? O spare these tender objects of your affection, the painful duty, and the more painful disappointment of weeping Henrietta. Spare them the future necessity of giving their testimony against you in “the judgment of the great day.”

OBITUARY.

Last sickness and death of an old Negro Woman in Antigua.

The aged Negro Woman, of whose departure to her eternal rest some account is here given, was found by Mr. Dawes on an Estate in Antigua, of which he went to take the charge. This Estate belonged to the Grandfather of its present Possessor, the Rev. Nathaniel Gilbert. Though by profession a Lawyer, Mr. Gilbert felt himself authorized to exercise on his own estate, in the great dearth of instruction on the Island, the office of a Teacher of his Negroes. Under his care, Mary acquired, by the Divine Blessing a knowledge and love of the Truth. In this she had walked consistently for about fifty years.

After Mr. Gilbert's death, and the removal of the family, a cruel tyrant was set over the poor Negroes, under whom they endured the rigors of an Egyptian bondage. They were prohibited, under the penalty of severe punishments, from attending the worship of God: but Mary and four others ventured all the consequences of disobedience, in seeking after their spiritual food. They sometimes went, by stealth, so far from home at night, that the day began to dawn before their return; but, though spies were employed to inform against them, they never were discovered. Two women of the party still survive: another, beside Mary, has entered into the joy of her Lord; and the fifth, a man, died some years ago, full of years and grace, having adorned, in the most exemplary manner, the doctrine of God his Saviour.

When Mr. and Mrs. Dawes arrived to take charge of the Estate on behalf of the present Proprietor, they found on it only one other African beside Mary. They were both old; but Mary was sinking under the infirmities of extreme age. She was bent almost double; had entirely lost the sight of one eye; was very deaf; and, in consequence of the loss of teeth, was extremely imperfect in her articulation. Her mental faculties, however, appeared to be in full vigour; and her feelings in lively exercise towards God and Man.

The following account of her last days is given by Mrs Dawes:—

When Mary heard of the arrival of part of her old Master's family, she exerted herself to get to the "Great House;" but, by the time she had reached it, she was too much exhausted to stand. She expressed much delight, notwithstanding her weakness, at having lived to witness their return; and dwelt, with pleasure, on "the tales of other times."

We often visited her; and always found her cheerful and happy, and her mouth filled with blessings. She enumerated, with all the exaggerations of gratitude, the advantages which she had derived from our coming; blessing and praising God incessantly for it, and invoking, in the most affecting manner, blessings on the very ship which had brought us out. She could not, she said, forget her God, for He did not forget her: she lay down upon that bed, and He came down to her;—meaning by this to describe the spiritual communion which she enjoyed with her God and Saviour. She told us if it was the will of "Jesus Massa" to call her to-morrow, she should be satisfied to go: if it was His will to spare her some time longer, she should be satisfied to stay.

We frequently called to see her, and always found her in the same strain of adoring gratitude and love.

She often regretted her inability to come to prayers. Indeed, such was her desire to join us in worshipping God, that she once got her son to bring her on his back!

One day when I went to see her, and found her very low, I observed to her, that she would be glad to go to "Jesus Massa:" she suddenly raised herself up, and said, with surprising animation, "If it is His will."

Once, on visiting her, we heard her voice before we entered, as if in conversation; and were rather surprised to find her quite alone. She told us she had been talking to "Jesus Massa." She enumerated, as usual, all the benefits which Mr. Dawes had conferred upon her; and said she prayed her "Tala," that is Father, "in heaven" to bless him. He (Mr. D.) had done all he could for her: only he could not take away the old. She was very old, and was going away. She prayed God not to let the way be dark, but to make it plain. She begged Him to give her repentance for all her sins, and to enable her to carry her cross after "Jesus Massa." He was no hard Massa.

When I asked her, on another occasion, how

she did, she replied she did not know; but He, who made the soul and body, knew, and the best time for calling her away. She only hoped it would not be pitch darkness; but that there might be light: and that He would remember *His* promise to her. She thanked me when I offered her some medicine; said she would have any thing which we gave her, and that "Jesus Massa" would pay us for all. She often prayed God to bless us with a double portion of good; to prosper all Mr. Dawes's efforts abundantly; and to make every thing grow that he puts into the ground, until the neighbours shall observe to each other, with amazement, the fruitfulness of the Estate. She prayed particularly, this evening, for blessings on the "Great House," and its present inhabitants; and that no man (meaning, stranger) might ever live there again.

We found her one evening very low and faint. She revived enough, however, to tell us, she was waiting for her "Massa a'top," and to repeat her blessings on us all. She said she caught hold of her God, and begged him to come for her. When I asked her if she would take any more medicine, she answered, No—physic was not made for her: she was too weak: and then, in her usual strain of gratitude, she added, *Her* Massa did all he could for her; her Missis did all she could; "that lame-foot woman" (meaning her son's wife) did all she could; and now she was waiting for her Lord.

A day or two after, she said, "Jesus Massa make the soul, make the body. Thank God for it! When He see time for come, he will come fast 'nuff; and, then, thank God for that too." She observed, that she had come to this country a "picknee" (that is, a child), and now was dying with age: what more would she have? All the other "salt water Negroes," except one, were dead; and she was still alive, thank God! Her Sissaw* was able to go to prayers; she was not; but she was contented and satisfied, and she was thankful for being so.

"What," she asked, on another visit, "can poor Massa do more? What can poor Misses do more? They cannot take away old age." She repeated, that she was waiting for her summons from above; said God spared her a little, and she thanked Him for it. Bye and bye, when He saw his time, He would come, and then she would thank Him for that.

She once appeared to have some doubts on her mind; for, when she spoke of her approaching departure, she said she should be glad to go, if she was to be happy; and if the way was not dark. On being asked if she did not love "Jesus Massa," she exclaimed, in great surprise at the question, "Ah! Ah!" and then told us how, years ago, she had been in the habit of visiting different Plantations, to hear the Word of Eternal Life; and that when she came in, fatigued with labour in the field,

* Sister; used as a term of kindness towards another old woman.

she did not go to seek for food to nourish her body, but went in pursuit of that *bread which endureth unto everlasting life*. This evening, she said, "Jesus Massa come closer and closer to me."

The next evening she appeared so faint and low as to be scarcely conscious of our coming in. After a while, however, she exerted herself to speak, and told us she was in pain from head to foot: nobody had beat her: nobody had whipped her: but "Jesus Massa" had sent the pain, and she thanked him for it. Some day, when He saw good, He would come and take it away.

About a week after this, she told us she was in pain all over, but that she had given herself up to her "Massa a'top." She said she would tell us what she wanted: it was, that "Jesus Massa," her "Tala a'top," would bless all her friends, and pay them—for He was well able—for all their kindness to her: and then, in a very simple and affecting manner, addressing her Almighty Friend, she cried, "Dear Tala! do pay them!" She clasped my Sister's hand in her's, and told us we were acting thus (meaning to say, in union) with God. She prayed for blessings on her Massa, all the young ones in England, and all the old and young out here, and repeated her thanksgivings for our coming out.

After lingering thus for some time, still in pain, but prayer and praise ever flowing from her lips, she drew near her end. When in her greatest extremities, she said her Saviour would give her ease, when He saw fit; and if He did not give it her now, He would give it yonder, pointing upward.

A few days before she died, she sent a messenger to ask us, in her simple style, "How d'ye to-day?" and to say, that she prayed to God to bless us all. She desired the messenger to tell us, also, that it had pleased God to wash away all her sins; and that she was now anxious to depart, though she wished not to be impatient.

Thus this aged Christian fell asleep in Jesus!

It must not be inferred, from what has been said of the fervour of old Mary's gratitude, that uncommon benefits were bestowed upon her by us. We found her, indeed, in a deplorable state of poverty; not having a bed to lie upon, or a blanket to cover her. We did but what duty and humanity required, to make her situation comfortable; but, after all we could do, her external condition was by no means enviable. Little, however, as it presented to charm the eye of sense, a mind of spiritual discernment perceived, in her humble cottage, a Heavenly Guest, whose presence shed a divine splendour around, with which all the pomp of human greatness would vainly attempt to vie.

GOD OMNIPRESENT.

Lord Craven lived in London, when the Plague raged there. His house was in that part of the town

since called Craven buildings. On the plague growing epidemic his Lordship, to avoid the danger, resolved to go to his seat in the country. His coach and six were accordingly at the door, his baggage put up, and all things in readiness for the journey.

As he was walking through the hall, with his hat on, his cane under his arm, and putting on his gloves, in order to step into his carriage, he overheard his negro (who served him as a postillion) saying to another servant, "I suppose, by my Lord's quitting London to avoid the plague, that his God lives in the country, and not in town." The poor negro said this in the simplicity of his heart, as really believing a plurality of Gods. The speech, however, struck Lord Craven very sensibly; and made him pause. "My God," thought he, "lives every where, and can preserve me in town as well as in the country; I'll even stay where I am. The ignorance of that negro has preached a useful sermon to me: Lord pardon that unbelief, and that distrust of thy providence, which made me think of running away from thy hand." He immediately ordered the horses to be taken off from the coach, and the luggage to be brought in. He continued in London; was remarkably useful among his neighbors; and never caught the infection.—*Toplady*.

MAXIMS.

The passions are the *gales* of life; and it is religion only that can prevent them from rising into a *tempest*.

Faith, kept in lively exercise, can make roses spring out of the midst of thorns; and can change the briars of the wilderness into the fruit trees of Paradise.

The robe of religion came fair and well proportioned out of the hand of its Maker: if we see it soiled and distorted the fault is in the person who wears it.

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